

DEBATE IN INDIAN TERRITORY

Oscar, Ind. Terr., August 6, 1904.
Mr. Charles C. Moore:
Dear Sir—We are all very much interested in the coming debate. We failed to get the tabernacle and, in its place, have engaged the use of the United States Court room, at Ryan, a point on the Rock Island Railroad.
Just saw a letter from L. S. Welch, Sweetwater, Okla. He understands the method of this Southwestern Campbellite, as he has held several debates with them. In enclose his letter to let you see what he says about it.
Respectfully,
N. B. GRAYSON.

The letter of Bro. Welch is as follows:
Sweetwater, Okla., July 30, 1904.
Friend Grayson:

Yours at hand, and glad to hear from you.
You did not give date of debate, and I don't see how I can leave, as Mrs. Welch had a long sick spell last spring, and is not able to look after the things here. We milk four cows, and have several hogs to feed and water, besides other work. I'd have to hire a hand, and I'm not able to do it. I have several acres of milo maize and kafir corn to cultivate yet, and a well to dig in my pasture. Besides the well at the house needs sinking several feet. You must remember, I have no help, and there is a great deal to do.

I'd like to see the "old heathen" and hear him debate. He will be able to meet any of them on the Bible, but I am not so sure as to what he can do if led out into science and history. Grant will run Braden's Problem of Problems on him, and it contains some knotty problems all right. You see Grant won't be confined to the Bible, and won't necessarily have to get into it in discussing the proposition as to whether there is a God. If he is smart he can work the design argument to a "fare-you-well," and there is enough in Darwin's "Origin of Species" to keep Moore busy, to say nothing about the wonders of chemistry and astronomy. Moore, perhaps, will come without any books, and they will deny everything he says, and of course that goes with the religious element. It won't do to argue that anything can come or has come by chance, for we know that you might shake letters in a box like dice and throw them for a million years, and you couldn't produce a poem or a scientific essay. The only way out is to show that such organs as the eye, ear and brain are the result of a gradual development, which can be traced, step by step, from the lowest form of life up to man. If Moore hasn't the scientific works to illustrate that point he's a goner, if Grant knows beans, Grant isn't confined to the God of the Bible, but can argue the existence of intelligent design, and only the deepest kind of investigation can disprove it. A superficial observation seems to leave it as a self-evident proposition, and Paine got away from it; neither God if there is, nor no God if there isn't.

Grant is a man of average intelligence, and there's a plenty of that, in his side.
There are things in mathematics that are as true as that two and one are three, yet, to an ignorant man they seem to be absolutely false, and contrary to all he knows to be true, and nothing short of a scientific education will teach him better.

If Grant puts his wits to work, he can make it so hot for Moore that he'll think he's been up against a proposition. Grant can put up stuff that only a man with a technical education can understand the refutation of it. If you don't believe Moore has a job you just try to explain to a Harshill Baptist who believes the earth is flat, that it is round. Ignorance is what we have to fight, never argument.

I lecture here the third Sunday of every month, and have the Liberal cause up in a shape that Christians respect and fear it. I hear they have sent for a man in Missouri to preach here and debate with me, but don't know it to be a fact.
... again, and let me know what you are going to do. I have a lot of stuff showing up Clark Braden, if they go to slinging mud at Moore, that you ought to have. A letter from a man in Nebraska is a good one on him.
Yours very truly,
L. S. WELCH.

The above letter is an exceptionally beautiful piece of manuscript and is written accurately. I deem it best to review it.
The date of the debate is Monday, August 29th and the place Ryan, Ind. Terr., and it seems, in a United States Court room.

I have been in United States court-rooms in Ohio and Kentucky, as a prisoner, prosecuted for irreligious utterances, some six or eight or ten times, but in the Indian Territory is the first time I have been booked to appear in that kind of a court-room starring in one of the principal roles as one of the chief speakers.
I wish Bro. Welch could be with us, but I feel no uneasiness about being able to lose my own row—there are two meanings to that one spelling—even if there is not another infidel in the whole Territory.

I never before heard of Braden's "Problem of Problems" and would not give a cent to know it by heart from beginning to end. If it has in it anything that is an argument for the existence of a God I shall admit it freely and if what it offers as an argument for the existence of a God is not really such I can answer it when I hear just as readily as I could if I knew it now.

I do not intend to take with me, or to use at all, any book except a Bible and a Concordance, the latter being—I will explain for some who may not

know—a book simply to assist one in finding the chapter and verse in the Bible of passages of which he knows without being able to recall where they are found.

I shall never use either the Bible or the Concordance, unless when I quote passages from memory, literally or in substance, my opponent may deny that such passages are in the Bible, and this I do not believe he would often, if at all, do.

Our audience will almost invariably recognize the passages, if the line of debate, about God, as yet necessarily unknown to me, requires that I should quote the passages, and, even if my opponent were actuated by no higher motive, it would be bad policy for him to deny the existence of passages which I would then produce.

There would probably not be in Lexington "the Athens of the West," a score of people who could appreciate an argument based on Braden's "Problem of Problems," and certainly we would not expect an audience in the "wild and woolly West" to appreciate such.

I expect to talk absolutely extemporaneously, without anything more than a pencil memorandum that I will make during the speaking of my opponent, and to use language and ideas and arguments that an intelligent child of 12 years old can understand, and I want such children to come to hear me and have choice seats and I will engage to entertain them.

If Bro. Wilkinson wants to occupy any part of his time reading from such books he certainly will have my abundant consent to do so, but I think I will show him that what some other man thinks about it will not count, and that if he expects to win he will have to make arguments for the existence of a God, out of his own thinking and make them so plain and so forcible that plain common sense, home-made people, Christian and Infidel, can see them and feel them, and do so without doing any great deal of hard work to do it.

Of course Wilkinson, on the other hand, will not confine himself to the Bible, if he is wise, because the Bible itself being in dispute is not authoritative any more than any other book, though its utterances may be used as collateral evidence just as the utterances of many other books may be, for or against the existence of a God.

With every crook and turn of the "design argument" I have been familiar ever since I studied Paley's "Evidences in my senior college year, in 1858 under old Alexander Campbell.

If Wilkinson don't know something fresher than that old racket about the "watch" he won't know enough to call me out on the up-to-date things I do know.
As to Darwin's "Origin of Species," I not only am familiar with Darwin's argument on the subject, and know it almost as well as I know the multiplication table, but I have seen and examined with special instructors all the anthropoid collection at the Washington Museum, and the British Museum in London, England, and I have examined the famous "stone man of Gaudaloupe" in the British Museum, and I know the story of the Pithecanthropos Erectus found in Java, and the Nanderthal skull found in Switzerland, and I am fresh and up-to-date on examinations in Egyptology.

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"Intelligent design" has been a dead easy one to me for 10 years, and I do sincerely hope Wilkinson will play that old trump for all that is in it.

Nearly all leading infidels who lived a hundred years ago, including Paine, despite Roosevelt to the contrary, believed the argument from intelligent design, and even Ingersoll never got over it, or never had the courage to say what he believed, but if that is the strongest that "Grant"—Jesus! think of a Texan named Grant—has, I can wipe up the earth with him and make the men laugh at him while I am talking to the women.

Yes there is ignorance, plenty of it in Indian Territory, no doubt and plenty of it in Kentucky and Boston—I have sampled the latter two—but you can't play all those Western farm people for suckers, especially if you go to fooling with the argument from design. They live too close to nature. I am loaded to the muzzle on the argument from design, and I just want half of an excuse to shoot off my mouth on that subject.

I met old Ulysses Grant once and if Wilkinson is not any smarter than he was, the sky-buster will be welcome to all the fun he can make out of me.

I do hope Wilkinson will put his wits to work and get in the best lies he ever did in his life. The easiest man to talk with that I ever met was Henry Ward Beecher, a tough old citizen with the preachers' special weakness abnormally developed in him, but one of the smartest men America ever produced. But to talk to a fool will sometimes upset me.

"Technical education" is simply big words for preacher's talk. I have been technically educated in theology at the feet of old Aleck Campbell, the Gamaliel of all the Campbellites, and nothing is more to my appetite than to go "up against" some fellow who is trying to conceal his natural ignorance under a technical lingo, a common trick in the clerical trade.

So far then I have not heard of anything in Wilkinson that skews me worth a cent.

All that Welch says is well enough except his proposition to show up Clark Braden, the running mate of our fellow Zachary here in Kentucky. I have Wilkinson won't ventiliate Clark Braden while I am anywhere in that part of the country.
I suppose a man can make a dead hog smell still worse by stirring him up with a stick, but what in the devil would anybody want to do it for?

DON'T LIKE WILKINSON.

Duncan, Ind. Terr., July 5, 1904.
Bro. James E. Hughes:
Enclosed find money order for \$2. One to move my tab up a year and one for a new subscriber. I have been working to get him for more than three years.

Tell Bro. Moore that I am acquainted with Grant Wilkinson for ten years and he is nothing but a blockhead lawyer and a Campbellite preacher and fool of the first water. He is no scholar, and has no standing, whatever, as a smart man. He is a regular dagdasted blowhard.

But I am glad Moore is coming. He will see things and learn things that will do him good.
With respects I am ever for the Blue Grass Blade. JOHN W. JAMES.

There seems to be, even among infidels, a strong feeling against the Campbellites.

Bro. Houser, the manager of my side of the arrangements, regarding him as a clever fellow.
I hope he is a man of ability, for that kind of a man makes me do my best and show my galls to the best advantage while a fool, natural or acquired, disgusts me and makes me show to bad advantage and if Wilkinson proves to be a real big fool he will have the advantage of me.

But Wilkinson's letters to me I think, seem genuine and fair and I am going to give him full advantage of the presumption that he is both of these.

I want to be kind, conciliatory and courteous, and make him every concession that I honestly can, because I desire to elicit from him all the argument on his side, so far as he is able to present it, and I want all who hear us to see that I am trying to get at the truth.

I never heard a religious debate but all that have read, principally Campbell and Owen, have been so disgusted on both sides that I do not want to be mixed up in any such doings.

If, after fair treatment, I cannot get Wilkinson to be fair and gentlemanly I will either ignore him and go on with my own argument, or turn on him with his own methods and lay him out, which if I cannot everlastingly do, he is the smartest preacher I have ever tackled.

If he does not take that kind of retort gracefully and does any cutting up about it, my fighting weight is 185 pounds and I am always in training as a farm hand and I will whip him if he is less than seven feet high, weighs less than 400 pounds and is less than 100 years old.

I like Wilkinson for having the courage of his convictions, and even if he cannot make much of a fight for his cause, I shall have more respect for him than I have for these Lexington sky-pilots, especially the Campbellite ones, who are willing to lie (in two senses) like a possum and grin and bear it, while I bulldoze them and bullrag them for all that is in it, because they are afraid to meet me either in oral or in written debate.

If I have to be wallowed by any body I would rather it would be a Campbellite preacher than anybody else because it would reflect some credit on my old job as a preacher in that gang.

These Kentucky preachers won't debate with me because they are too smart and too big rascals to try it on—not that some of them are not my equals or superiors mentally and educationally but because they know just in the same way that I know, that there is no more reason for believing the Christian religion true than there is for believing that of any of the religions that originated before J. C. and have originated from that day clear down to the days of Dowle and Mrs. Eddy.

THE CLERGY

ment of evil is there as much as in other saloons; intoxicating drinks are sold. It is just as harmful upon its patronizing public as the others, and only differs from the average saloon in the attempt made to obey the laws and keep order," declared National Superintendent P. A. Baker, of the National Anti-Saloon League, when asked to-day for his opinion of the model saloon which had its formal opening to-day in New York.

From the Lexington Leader that came in the same mail with them, I take the following:
BRAINS BLOWN OUT.
Louisville Tailor Kills Himself After Ineffectual Attempt to Murder His Wife.

Louisville, Ky., Aug. 5.—Christian Roth, wealthy tailor living at 633 1/2 Third street, this afternoon shot and killed himself after an ineffectual effort to murder his wife.
Roth had been drinking hard for several days. This morning he pawned his wife's diamonds. She upbraided him for this when he drew his revolver and persuing her into the yard fired at her just as she tripped and fell.

This saved her life for the bullet missed her, but glancing struck her in the right temple. Roth then knelt down and placing the pistol to his head blew his brains all over the yard.

SUICIDE

Mrs. John White Places Pistol to Her Head and Fires—Domestic Trouble the Cause.

Paris, Ky., Aug. 5.—Mrs. John White daughter-in-law of the late G. G. White, was found dead at her residence in East Paris by neighbors who had called.

She was lying across the bed with a gaping hole in her right temple, a pistol grasped tightly in her right hand and the barrel thrust in her mouth. She was cold and stiff, having been dead some time.

The coroner's inquest will be held by suicide.

About 9 o'clock that morning a little colored boy called to deliver some fruit. Just before entering the house he heard a shot, and later found Mrs. White lying across her bed apparently asleep, when he left her without disturbing her. She was found in same position in the evening.

Several days ago Mrs. White asked for a divorce from her husband, John White, with alimony, alleging desertion and neglect. Only a day or two before the institution of this suit, Mr. White was declared a bankrupt, and shortly afterwards his father's death made him heir to considerable fortune.

(G. G. White, lately deceased, and buried with three preachers officiating, including John S. Sweeney who was suspected as an accomplice in the Geobell assassination, and whose daughter was run out of Woodford county by the best citizens of that county, was the man who joined with Sweeney, the Campbellite preacher, in having me put in jail in Paris.)
In the same issue of the Leader are some remarks that I call a small matter, but that is all a small matter.

My conviction that Wilkinson is a man of considerable merit and ability grows as the time for the discussion approaches.

I hope he will prove to be such, for it is much easier to discuss with a smart man than with a weak one.

WITH THE POLITICS LEFT OUT.

Grand Junction, Colo., Aug. 2, 1904.

Charles C. Moore:
Dear Sir and Brother—I am circulating "Crimes of Preachers" in this city and it is doing good work. This fall I will circulate the petition of Higher Science to have preachers fixed so they can't break up so many families. Then they will be good, I guess. In time you and I will be pards again. We are now, in nearly every respect. I know you want to be good and to do good and be happy and make others happy, because you said so. With good wishes to you and yours,
J. W. SAWYER.

TRAGEDY

Miner Killed Wife in Fit of Jealousy—Ball Cut Off His Finger.

Hinton, W. Va., Aug. 5.—Ben Milam shot and instantly killed his wife at the time she was in a general fight with his wife and children. The shot was fired by Baker's wife in the midst of a family row and the shooting of Adams was not intended. It is thought by the doctor that Adams' leg will probably have to be amputated.

In some respect I am under almost as much obligation to liquor as Captain B. F. Clark of Havana, Cuba, is, because, every now and then, it knocks out some fellow who has been an enemy to me, and saves me the trouble of killing him. The doctors call it apoplexy—applejacksy would be better.

It has knocked out two judges and a sky-buster for me—the sky-buster and one judge dead and one judge badly used up. The sky-buster was in his pulpit and just getting started in one of these three-mile-and-repeat wind-jamming Presbyterian prayers, and the Lord got tired listening and knocked him dead as the devil.

Then old Barry the priest who said from his pulpit that he would not preach if I was in the church and I never had been there but two or three times years before that, was doing some of his funny business at the altar and the Lord knocked him out. They set him up on his pins and the Lord downed him again, and before long the Lord will get him the third time—which is "the charm," you know—and then he will be a dead one and all the Catholics in Kentucky will get drunk over it and have the darndest wake you ever saw.

I reckon Barry had taken too much of that Lexington sacramental wine made out of coal tar dye and salicylic acid.

BRICKBATS AND DEBATE.

He Wants a Book, for \$2 Containing The Moore-Wilkinson Debate.
Olive Hill, Ky., August 10, 1904.
Mr. Charles C. Moore:
Dear Sir and Brother—Can you not have the debate published in book

WINCHESTER

FACTORY LOADED SHOTGUN SHELLS.
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I will take one at any old price, say \$2. Please say where I can find the words "If thy wife differ from you in your religion take her and stone her to death." Yours truly,
E. G. NICHOLS.

The instruction in the Bible that you must stone your wife to death—I suppose brickbats would do just as well, though the Lord is mighty particular about having his instructions literally carried out—if she undertakes to change your religious opinions, you will find most graphically and minutely detailed in Deuteronomy xiii, 6-11.

There is no doubt at all that the Bible tells us to beat our wives to death if they undertake to change our religious views, but I would advise against it.

Or if we do conclude to kill them I think it would look better, perhaps, to chloroform them than to beat them to death with rocks.

This same idea that a woman must get all of her religious opinions from her husband, even though her husband be a fool and a drunkard and an infidel, is also taught in the New Testament, 1. Corinthians xiv, 35.

As for the book about the debate I am obliged to you for the suggestion.

I suppose the debate will occupy at least a week with four hours speaking each day and that would make a book too voluminous for a complete stenographic report, but I will propose to Wilkinson that we write a joint book to be called the "Moore-Wilkinson Debate"—putting my name first in the hyphenation because that seems the more euphonious.

I will propose that we have an introduction to which both of our names be signed, and that we write alternate chapters giving a digest of the discussion. Even then I believe the book would be so large that we could not afford to sell it for less than \$2, or \$1.50 in clubs of five or more.

I can, at least, feel the public pulse on the subject by asking those who may desire such a book to write me, and a record of the names will be kept. This will be done with the proviso that in the event Wilkinson is not willing to go into the arrangement I may write the whole book myself.

I think my name should come first in the title because it is more euphonious, and because I am the older and because my initial comes first in the alphabet, but that is all a small matter. I will not dispute about that.

My conviction that Wilkinson is a man of considerable merit and ability grows as the time for the discussion approaches.

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J. W. SAWYER.

We were friends for years, and we are getting old and we ought to try to die friends.

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